

A

True relation of the
Murders committed in the
Parish of *Clunne* in the County of
Salop by *Enoch ap Evan* upon the
Bodies of his *Mother* and *Brother*,
with the Causes moving
him thereunto.

Wherein is examined and refuted a cer-
taine Booke written upon the same Subject,
by P. STUDLEY, Entituled the
Looking glasse of SCHISM.

Also an Appendix in further defence of this
Relation, wherein are examined the most
material Passages added in the Second Edition
of the said LOOKING-GLASSE, wherby
the Author vainely sheweth his de-
sire to maintaine and excuse his er-
roneous Reports in the former
Edition of his Booke.

By RICHARD MORE Esquire.

Printed by Order of a Committee of the
Honourable House of Commons now Assem-
bled in Parliament.

LONDON,

Printed by T. B. for P. Stephens & C. Meredith
at the golden Lyon in Pauls Church-yard. 1641.



with truth, which is
ever Prayed for
by

The true lover
Thereof

Richard More.

LINTY 29.

June 1635.



The Printer to the Reader.

VV Heras the ensuing treatise referreth to the Pages of the former Edition of the Looking-glasse, of Schism; This is to give notice that both editions (for substance) doe agree to the 35. pag; and there beginneth the eleventh Section, wherein Master Studley inserteth that violent love passion, which befell Enoch (the day and night before he committed these Murders) which being omitted in the former edition occasioned in the second, an encrease of onely foure leaves, so in this small distance is likely to be found whatsoever this Relation bath reference unto, after the said 35 pag. This I thought convenient to be certified in this place for the ease of such as have either of the two editions of Master Studleys booke.



An advertisement
to the Reader touching
the Ensuing Relation, shew-
ing the occasion of Printing
thereof this present year
1641. and how hitberto
suppressed.

Gentle Reader,

O the ensuing
Discourse the
stile of the
Prophet *Isaiah*, Cap. 37.
3. may be applyed, *the*
children came to the birth,
but there was no strength

To the Reader.

to bring forth. This relation though at first not so intended, was made ready for the Presse in the yeare 1635 and being then tendered to the view of the Licencer who gave approbation for the printing of Master Studleys *Looking GLASSE* of Schisme, it was for that time by him rejected. No better acceptance could this Truth then finde, Truth must rather bee suppressed than the falsehood of that Glasse bee discovered.
The

The Author of the
Looking-Glasse preten-
deth to set forth the
disobedience of Non-
conformists against
Royall Majesty, and
the laws of our *Church*
doubtlesse, Noncormi-
tie and disobedience
to just commands are
to be searched out and
brought forth to deser-
ved punishment. But
experience teacheth
that whilst that angry
Author by his false
glasse laboured to re-
present Nonconfor-
mitie to bee the onely

To the Reader.

cause of those execrable Murders committed by *Enoch ap Evan*, hee hath thereby not convinced but hardened many that wavered, and scandalized others who better knew their duties to just lawes.

These and other pernicious consequences of this deceitful Glasse being considered by diverse worthy members of this present Honourable Assembly in Parliament, who well knowing this rejected
Relation

To the Reader.

Relation had discovered the true circumstances of these deplorable murders, by diligence in examining all persons reputed to have any competent knowledge of the said *Enoch* and his disconsolate friends, they have now called it forth.

An occasion of my travell therein was obedience to the commands of those Judges, by whose sentence the *murderer* was condemned to die, and his body to be hanged up in

As Chaines,

To the Reader.

Chaines, for shortly after the execution of that sentence, the said body being to the great affront of Iustice secretly taken downe from the Gibbet and conveyed away; those Iudges required my service, (amongst others the Iustices of that County) for the discovery of the offenders. And having hereby informed my selfe, I did examine those circumstances of fact, whereupon Master Studley had framed his pretended

To the Reader.

pretended Looking-
Glasſe of Schiſme, and
finding the falſhood
thereof I compoſed the
enſuing Relation, ap-
prehending my ſelfe
thereunto deeply obli-
ged, as well for vindic-
cation of my Neigh-
bourhood as the ſatis-
faction of ſuch as deſi-
red the Truth of this
accident. In purſuance
wherof I preſented one
Copy of this enſuing
Relation to the Biſhop
of *Hereford*, in whoſe
Diocēſſe the murders
were committed. Ano-
ther

To the Reader.

ther Copy I presented to the Bishop of Lichfield and Coventry, in whose Dioces the Author of the *Looking-glasse*, then & now liveth. Afterwards I was moved to commend it to the Presse for more publique satisfaction. The successe whereof is before related. All which proceedings being likewise knowne to the forementioned worthy members in Parliament, and a Committee being assigned to take information of the

To the Reader.

the complaints against
refusing of Licence for
printing lawful books,
the denyall of this Re-
lation was particularly
questioned by some of
the said *Committee*; the
reasons given for the
deniall being slender,
By the Vote of the said
Comittee this Relati-
on was ordered to bee
Printed.

And thus, Gentle
Reader, thou hast a
plain account of what
I have promised in this
advertisement, the uses
which I conceive may
be

To the Reader.

be rightly made of this sad occasion, I have exprest in the twentieth Section of this relation : whereunto in reference to that vehemency which the Author of the *Looking-glasse* manifesteth in his answer to certaine criminations against his booke (most likely to be of his own composing) I shall here adde the words of Salomon, Eccles. 7. 9, 10. *Bee not hasty in thy spirit to be angry, for thou dost not enquire wisely, concern-*
ing

To the Reader.

ing this. That also of our Saviour is not to be forgotten, Luke 13. 4, 5. *these eightene on whom the Towre of Siloam fell, and slew them, thinke yee that they were sinners above all men that dwelt in Jerusalem?* I tell you. Nay: but except yee repent, yee shall all likewise perish.

And so I commend to thy view the relation as it was prepared for the Presse in the yeare 1635. where take notice of what followeth

To the Reader.

eth touching the Pages and Edition of the *Looking-Glasse*, whereunto this relation hath reference.



I Desire those to
whose hands this
ensuing Relation
may come, to un-
derstand, that it
hath reference to the
first printed Look-
ing-GLASSE
of Schisme, and to
the pages of that
Booke which is since
reprin-

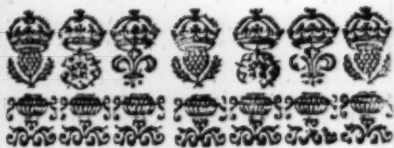
reprinted, with some
additions, alterati-
ons, and an answer
to certaine crimina-
tions, or objections
of the Author of
his owne framing :
which I take not up-
on me to meddle with
further, then wher-
in they are contrary
or contradictory to
what in this of mine
is set forth : where-
in I have set downe
the

the ground and au-
thority upon which it
is warranted, and
have named the par-
ties upon whose testi-
mony the truth will
rest: as Master
Erasmus Powell
Vicar of Clunne,
who hath perused my
whole Relation, and
hath subscribed that
Coppie which I keep,
testifying, that those
things in and about
which

which I use his name
or referre my selfe
to his knowledge, are
truly set downe by
mee, and received
from him. So hath
Iohn Howels the
brother in law of
Enoch, whom Ma-
ster Studley cal-
leth Iohn Powell,
in the confirmation
of whose words hee
confesseth the life
and Truth of that
Histo-

History is really contained, as is set down, page the eighth, of his answer mentioned aforesaid. And in like manner of all the rest, upon whom any material point of contradiction resteth. So that what is in difference betweene us, will bee apparent by records, acknowledgment, manifest contradiction.

tradition in the
Looking-glasse in
selfe, or witnesses
such as wee both a-
gree upon. *Al*
which will bee evi-
dent to him that
shall diligently com-
pare them : and
which I leave to
the judgement of
the considerate Rea-
der, the maine scope
of mine intention
herein being peace
with



A

True relation of
the Murders committed
by *Enoch ap Evan*
upon the bodies of his
Mother and Brother.

SECTION. I.



Ruth is Gods,
and He hath
bound man to
Manifest the
same if con-
cealed, and to vindicate her
if wronged: and whosoever
B shall

shall either Conceale or
wrong her, or hinder the
manifestation, or vindicati-
on thereof shall offend. The
serious consideration wher-
of, hath moved me to un-
dertake this brieife ensuing
treatise, for the more full
discovery of the truth, (in
part) as yet not generally
knowne, and to rectifie the
conceits of many, who have
beene abused (as the best
may be) by false reports.
The matter it selfe (though
both the party by whom,
and the place where it was
done, were obscure) is very
notorious and remarkeable,
and such as many not onely
of the Vulgar sort, but emi-
nent persons have taken no-
tice of, and so much more,
by reason of a Booke publi-
shed

shed, intituled the *Looking Glasse of Schisme* : wherein (as the Author pretendeth) by a briefe narration of the execrable Murders done by *Enoch ap Evan* a down-right *Separatist*, on the bodies of his *Mother* and *Brother* with the cause moving him thereunto, the disobedience of that Sect against *Royall Majestie*, and the *Laws* of our *Church*, is plainly set forth, be *Peter Studley* Master of *Artes*, and Minister of *Gods Word* in *Shrewsbury*. That this Murder was committed is true, and no waies doubted of. The question is what should be the cause moving him thereto? And what kinde of people inhabited the *Neighbourhood* where those Murders were

committed? It is confidently affirmed that hee was a *Puritan*, that *Puritanisme* was the cause moving him to this Murder, for which he had judgement to dye, and his Body was hanged upon a *Gibbet* in *Chaines*; and moreover, that they were *Puritans* who tooke him downe from the *Gibbet*, and that he had beene by politicke seducements drawne into those opinions, (*Looking-Glasse* page one hundred thirty seven) so desperate and raging in their furious cruelty. Whereupon I laboured to enforme my selfe, and was required by Authority (amongst others) to search out the truth, and to discover the Parties who had taken downe

downe the body of *Enoch* from the *Gibbet*. Which being discovered, I committed the severall passages to writing, wherewith I acquainted a Minister in the Neighbourhood. He reduced my Papers into a methodicall confutation of those errours and untruths, which are most palpable, and indeed intollerable. It being finished, was intended for the Presse, yet not permitted. When I perceived untruth so much still to prevaile, many abused, my neighbourhood about *Bishops Castle* injured, and such ill use made of such a fearefull example; I conceived my selfe deeply obliged to enforme others in the truth, vindicate my

neighbours, and to perswade others to make better use of this lamentable accident. And to that purpose, having revised mine owne papers, have digested them into this Historicall narration: wherein I doe acknowledge more want of ability to set truth forth to the View of the Learned, then of an honest and upright heart to discover her, though naked and without ornaments. And herein I shall differ from the common receaved opinion of those that are more remote from this part of the County, concerning the *Puritanisme* wherewith this wretch was charged: and perhaps for the same I shall be suspected to be Puritanicall

call, or at least to Patronize
Puritanisme, both which
being taken in the sence of
Schisme or non-conformity
I solemnely disavowe, and
seriously protest, that I have
always disliked Non-con-
formity, and both in judge-
ment and practice have
conformed my selfe unto
the Orders and Discipline
of this Church of *England*,
and especially in that parti-
cular of kneeling so farre,
as, that if our Church had
left the gesture to be used
in the blessed *Sacrament* in-
determined, I would have
made choice of that gesture
of Kneeling before all o-
thers, as the most reverend,
and fittest to be used in that
holy Action, wherein wee
come so neere unto our *God*.

Sect. 2.

Herein my speciall aime
(according to the truth of
my knowledge) being, to
free the neighbourhood of
Bishops Castle (wherein I
live and have bestowed my
time) from the false and in-
famous *aspersions* of *Puri-
tanisme* and *Non-conformity*;
I set my selfe on worke to
make this true relation en-
suing, touching the estate of
the said *Enoch ap Evan*, the
Sonne of *Edward ap Evan*
of *Shadwall*, in the Parish of
Clunne, in the County of
Salop, where he lived all the
time from his Birth; and to
shew how he was thought
of by the neighbours about
Bishops Castle, no *Puritans*,
though

though so tearmed by the
Author of the *Looking-
Glasse* page 102.

Sect. 3.

It is certaine hee was a
young man of no great abi-
lities for learning, he could
onely read English, he was
thriftie and given to no
vice, whereof any publicke
notice was taken ; hee did
diligently frequent his Pa-
rish Church of *Clunne* upon
Sundaies and *Holy daies*, to
heare Divine Service, and
was seldome absent from
the beginning of Prayers :
he very seldome went to a-
ny other Parish Church up-
on any weeke dayes : hee
was not knowne to reason

of any matters of contro-
versie in religion, as being
above his capacity, which
was very meane, as the Au-
thor of the *Looking-Glasse*
often confesseth calling him
*ignorant Dolte, of meane Un-
derstanding, able onely to read
English, &c.* He was so farre
from travelling abroad to
heare Sermons, or to ac-
quaint himselfe with any
Preacher, that I cannot find
out that he was knowne of
any Minister that dwelt but
three Miles from him, He ra-
ther gave himselfe to solita-
rines, especially in his later
time : and as is confessed in
the foresaid book p. 21. being
of a swarthy complexion
under the Predominance of
the humour of Melancho-
ly so hee carried himselfe
fullenly

sullenly and Cynically, in so much that his friends feared that he began to be distracted a yere and more before he committed that horrible murder of his *Mother* and *Brother*; and thereupon was let blood by the Barbour Chirurgion of *Bishops Castle* by name *William Griffiths*, which blood letting for that yere; it seemes, stayed the breaking forth of that humour into any notorious observation: but not halfe a yere before the Murder committed, in a very cold season of Frost and Snow, he was seene to stand barefooted and bare legged in the midst of a running brooke, which with the force of the streame, his face being up the same, did wet him

him to the middle ; his hat he held before his face, as if he were praying. Master *Clunne* of *Clunne* a Gentleman in the neighbourhood ryding by the place with his wife, conceived him, before he came neere, to have beene a naturall foole, called *Iohn* of *Aetou*; dwelling not farre from thence, untill his wife told him that it was *Enoch ap Evan* ; the gentleman then seeing who it was, perswaded him to to regard his health, to put on his Hose and Shoes, and to go home to warme him, and that hee would take a more convenient place to pray in. And this is the truth of that which the Author of the *Looking-Glasse* hath so much mistaken in his

his eleventh page both in the persons and the matter, multiplying words as a false Glasse doth faces, and of a little tale tould him, by his Rhetoricall additions maketh a long story. *William Tanner* justifieth that he tould this to Master *Studly* in this manner, and not as he hath related it.

Sect. 4.

After this at Easter following, *Enoch* with his Father Mother and Brother being to receive the Communion at their Parish Church of *Clunne* aforesaid, he reverently in outward shew received the Bread from Master *Powels* hand, who is the Vicar of *Clunne* allowed
by

by the Author of the *Looking-Glasse* to be a reverend and aged Divine page forty seven, and indeed hee is a Master of Arts of an ancient standing, the rurall Deane of that Deanery of *Clunne*, and a Surrogate to the Chancellour of the Dioces of *Hereford* :) but when the assistant by name Master *Robert Barret* following Master *Powell* to deliver the Wine) came to *Enoch*, he found him not prepared by kneeling downe, whereupon he called upon him to kneele; *Enoch* bad him fill the Cup with Wine, and although there was in the Cup more then usually others drinke, or that he himselfe had used to drinke, yet notwithstanding the Assistant

stant filled the Cup, and
comming backe to *Enoch*,
he bowed his knee, and ta-
king the Cup dranke all the
Wine within a very little.
Now this strange alterati-
on from his former usuall
manner being observed in
Enoch, the opinion that he
began to be distracted en-
creased so, as the said Vicar
of *Clunne* thereupon sent
Master *Barret* to *Enochs* fa-
ther to advise him to looke
to his sonne *Enoch*, and to
procure some help for him.

Sect. 5.

After this in *May* next
before he committed these
Murders, *Enoch* came to one
Iohn Lewis a Smith in *Bi-*
shops

Bishops Castle a man of good credit, with whom one Master *Gravenor* a Scrivener sojourned, and intreated *John Lewis* to helpe him to agree with Master *Gravenor* to teach him to write better, for hee could not then write legibly, and they agreed that for five shillings the said Master *Gravenor* should teach him, *John Lewis* admitted *Enoch* into his house with Master *Gravenor* where *Enoch* continued about a fortnight. There was then in *Bishops Castle* one Master *John Moore* a Schoolmaster, who came to the house of *John Lewis*, and desired the said Master *Gravenor* to shew him his prospective glasse, upon sight whereof the said Master

ster Moore, Master Gravenor, Enoch ap Evan, and John Lewis went into the yard or backside of the said John Lewis his house, where all of them made use of the prospective, Master Moore and Master Gravenor thence discerning through the prospective Sheepe upon a Hill called *Bishops Moate*, but John Lewis could not discern any thing through the same; Enoch looked through it also, but said nothing at all to them. That night there lodged in the house one that brought Tobacco to sell, and some other Schollers: and in the night when they were all quiet in Bed, John Lewis heard one comming downe the Staires from the Roome where

where *Enoch* lay, and hee called and asked who is up there? *Enoch* answered, I am here: whereupon *John Lewis* rose out of his bed to come to him, and found *Enoch* much distempered, and to utter imperfect speeches. *John Lewis* perswaded him to goe to bed, and to take his rest: *Enoch* would not, but said, did you see that villaine my Master (meaning Master *Gravenor*, the Scrivener) how he hath betrayed me, and conjured the Tobacco-seller to come from *Ireland* to kill mee? And the said *Enoch* being in his Shirt, desired *John Lewis* to lend him a suite of Apparell, and would not be perswaded to fetch his own out of the Chamber. *John Lewis*

Lewis endeavoured to satisfie *Enoch* that hee did but dreame, and that hee was mistaken: and the better to worke upon *Enoch*, *John Lewis* caused his Wife to arise, and got *Enoch* to come with him into his bed, and *Johns* wife being risen, made first a Posset and afterwards an Alebrew for *Enoch*, and at last after some speeches of *Enoch* which were Non-sence he fell on sleepe. Hereupon *John Lewis* and his wife (having heard before that *Enoch* was inclined to Lunacy) then concluded it was true which they had herd. On the morrow *Enoch* arose and began to write, but it was not long before *John Lewis* being in his *barne*, discerned on to run
apace

apace by him: he looked out to see who it was, and perceived it was *Enoch* : *John* hastened after him to overtake him, but could not obtaine sight of him any more. Thereupon *John* sent one of the Schollers (being *Enochs* sisters sonne) after him to his fathers house, who brought *John Lewis* word that he was at his fathers house. As *Enoch* went home hee met with Master *Jeremy Powell*, to whom *Enoch* said, get your Armour, and prepare your selfe, for yonder is the Scrivener at *Bishops Castle* will bring the Enemies upon us, and though *Enoch* would not at first be perswaded to goe any more to the Scrivener to learne to write, yet about

a fortnight after he came to him and bestowed drinke upon him, and payed him what hee had promised for teaching him to write, viz. five Shillings, thanking him, and said hee was sorry for the words he had spoken of him. This is it, and in this manner, that the foresaid *William Tanner* tould the Author of the *Looking-glasse* concerning *Enoch*, and all those whom I have named, will justifie the truth hereof, who are none of them Puritans.

Sect. 6.

As for the second argument in the *Looking-glasse*, which the Author page one hundred

hundred faith was likewise told him by *William Tanner*, to prove *Enoch* to bee Lunaticke, touching the shrill voyce which he heard in the Church of *Clunne*, saying, *Enoch* prepare page one hundred foure, the said *William Tanner* utterly denyeth the telling of any such thing unto him: neither can I learne of any body that there was any such thing: and if *Enoch* had had any such conceit, it were a further argument of his Lunacy. Let therefore the Author of that Invention take heed least the Lying Spirit hold not as much interest, and take as strong possession of his soule, as he did of *Enochs*, according to *Enochs* advise page one hundred

dred and five, for from the time that hee went so into the river as aforesaid, the report of his distraction encreased. The said *William Tanner* likewise denyeth that he ever tould the Author of the *Looking-glasse* of the third argument, mentioned page one hundred and seven, concerning the use of Purging and Phlebotomie, to mitigate the strength of humours, causing malady and distemper in his mind, though it bee true as before is* set forth, that once he was let bloud by the Barbour Chirurgion of *Isshops Castle*. But there was never any trayning of the band of Captaine *Scriven* at *Newport* as there is alledged, as the said Gentleman

tleman assureth me : who likewise denyeth that hee could the Author of the *Looking-glasse* that he never heard of any distemper by Lunacy or frantick moodes in *Enoch* his Souldier, as is alledged page 111. for I my selfe shewing that passage in Master *Studlyes* booke to the same Master *Scriven*, who is of no lesse worth then hee is acknowledged in the same booke to be, he presently brought one of his Souldiers to me, who had excused *Enochs* absence from a training in regard of a fit of distraction then upon him, and this Souldier by name *Erasmus Iones* was familiarly acquainted with *Enoch*, and a neare neighbour to him. It was growne

a generall report upon the grounds before set downe, that *Enoch* was distracted: yea it was a common terme about *Bishops Castle*, and it passed for current and credible in all the Neighbourhood thereabout, that *Enoch* was subject to Lunacie and distraction; as the Author of the *Looking-glasse* sayeth page 99, and that in a fit of distraction hee committed those horrible Murders, as his carriage the day and night before the perpetration of them will farther manifest.

Sect. 7.

For upon thursday before the murder committed,

ted, being Market day at *Knighton* in the County of *Radnor*, *Enoch* went thither against the mind of his Father, Mother, and Brother, as himselfe confessed to *Thomas Howels* his kinsman, and being there he told the said *Thomas*, that the occasion of his then comming thither, was to speake with his Sister *Margaret*, for he heard that the blacke Ox was to be in the Towne to be sold that day; which Ox (said *Enoch* to *Thomas Howels*) your Father and your Vncle *Henry* know very well. These words of *Enoch* to *Thomas* (knowing that there was no such matter) perswaded *Thomas Howels* that *Enoch* was then in a fit of distraction. *Enoch* like

wife

wife enquired of his kinsman *Howels* whether he had seene *Margaret* the Sister of Master *Richard Iames* in *Knighton* that day? And though *Thomas Howels* could not tell that shee was in the Towne, yet *Enoch* had in a short time found her out by enquiry, and called his kinsman *Howels* to come in with them to drinke, telling him that he meant to marry with her that night, though intruth he was then not acquainted with her: they went in together to drinke with the aforesaid maide, with whom *Enoch* often whispered, sitting next unto her, and spake in Welsh: but shee disliking his motion, and weary of his company, made hast to be gone,

giving him a flat denyall, yet *Enoch* went out of the house with her, but presently turned backe to *Thomas Howels*, and shortly after rode home without any further speech with the said maid, notwithstanding that night following *Enoch* (being in bed with his brother *Iohn*) rose out of his bed, and went suddenly to the town of *Clunne*: his brother *Iohn* also arose and went with him, and they came thither about midnight, where *Enoch* called at the house of one *Ursula Jones* and *Erasmus Jones* her sonne before named rose up and came to them: *Enoch* asked what company was in the house, and whether Master *Christopher Powell* a Curate and the

the aforeſaid *Margaret Iames* were there ? *Erasmus* answered they were not there. No ſaid *Enoch* ? Then either they have miſtaken me, or I them : though in truth there was no appointment of meeting betweene them. But *Enochs* brother *Iohn* privately wiſhed *Erasmus Iones* to perſwade *Enoch* to goe home, and told him he was out of his ſences, which alſo the ſaid *Erasmus* had diſcovered, being *Enochs* friend and fellow Souldier as aforeſaid, and therefore he did perſwade *Enoch* to goe home with his Brother *Iohn*, and they did ſo. *Iohn* in the morning acquainted old *Edward ap Evan* their father with what had happened, and deſired

his father to seeke for some helpe for his brother, and after went to plough, leaving *Enoch* at home, who fetcht in his fathers horse, whereupon the old Man rode to *Bishops Castle* upon the Friday being market day there, and spake to Barbour Chirurgion afore-named to come to let his Sonne *Enoch* bloud, as he had once formerly done. But when the old man came home, he found his wife and sonne *Iohn* the same day both slaine in the house in severall roomes, their heads being cut off and carried thence: but hee found not his sonne *Enoch*, and therefore imagined that he had committed that cruell Murder. And here it is remarkable,

kable, that in that place where he did usually read the word of God and prayers, he was tempted, overcome, and committed this fearefull sinne. It is thought and was confessed, that *Iohn* was sleeping when hee received his deaths wound, though it were not his custome after his wearinesse with labour to repose himselfe in slumber for an hower on the end of a table boord, upon a cushion, as the Author of the *Looking-glasse* saith page 38. for his watching & traveling with *Enoch* to *Clunne* as is before expressed, was the cause of his heavy sleepe after he came from plough.

Sect. 8.

Now I referre it to the impartiall reader, whether these things before setdown (though many other also might be added) be not sufficient arguments of *Enochs* distraction. And if onely the *Puritans* about *Bishops Castle* conceaved so, then is the country indeed full of *Puritans*, for not onely they who conducted him to the Gaole, but generally all were of that opinion, yet the Author of the *Looking-glasse* is so mad as to take *Enochs* owne word that hee was not mad, as appeareth page 99. and thereby conceaveth, that he giveth non-confor-

conformists a deepe disgust in the relation and (as he conceaveth) evident refutation of the argumentsconvincing *Enochs* Lunacy, by his denyall of it.

Sect. 9.

After this murder committed by *Enoch*, and after he had hidden the heads of his Mother and Brother; he himselfe went to *Guilden Downe* to the house of *Roger Howels*, Father of *Thomas Howels* before mentioned: and thither the same day shortly after came the Hue and cry, upon which *Enoch* was apprehended, and brought before Sir *Robert Howard*, and there hee

confessed to the foresaid Master *Powell* Vicar of *Clunne*, where he had hidden the heads, and there they were found : but he himselfe (having likewise confessed the murder) as by his examination upon record appeareth (was conducted to the Gaole at *Shrewsbury*, not by the Constable of the Hundred, as is by Master *Studley* related. p. 48. but by the Sergeants of *Clunne* and others : neither were they to passe by *Enochs* Fathers house, nor did he turne into the house (for it was out of their way) nor made that reply to his sister, wee live in a false Church, as shee her selfe affirmeth, nor did her husband relate such words to Master *Studley*,

ley, or offer to affirme them upon his oath in any Court of this Kingdom, as is falsely related page 50. for he saith he will affirme upon his oath, that he did not say so in the presence of Master *Studley*, or any where else.

Sect. 10.

In the way to *Shrewsbury* Gaole, they take up their lodging at *Powderbacke*, and there wee read of strange things that happened, as appeareth in the *Looking-glasse* pag. 51, 52, 53, 54, 55, and 56 as that *Enoch* stared with indignation upon the Constable of the Hundred, that he started up in a desperate
rage

rage, and catcht at a Spit to have goared the Constable, and that a most fearefull noyse is heard in the Street neere the dore of the house where *Enoch* lay, as if it had beene the ratling of the wheelles of two or three Cartes furiously driven, this noyse wakened *Enoch*, affrighted him &c. So many particulars related, so many falsehoods, for there was no Constable there to be goared: there was indeed the Sergeants of *Clunne* as I said before, he hath assured me that neither there, nor in all the way, did *Enoch* offer any violence to him, or any in the company, neither did he catch at any Spit, onely he looked earnestly and
gastly

gastly upon every object, like a distracted man; as he and the rest conceived him to be, as I said before. And as touching the noyse in the street, one of the watchmen tould me, that they saw apparently the cause of the noyse, which was the running of Calves along the street, by the doore of the house where *Enoch* was lodged; neither did he come downe naked, or use that exclamation: all which if true, had been no arguments of *Puritanisme*.

SECT. II.

And now *Enoch* is brought to the Gaole at *Shrewsbury*, and he with his *Mittimus* delive-

delivered to the Goaler. Many desire to see and to question this notorious malefactor, he never that I can heare off, denyed the fact to any ; but the cause inducing him thereunto is earnestly enquired after also. *Felix qui potuit rerum cognoscere causas*, sayeth the Poet. What the opinion of the Neighbourhood was, is formerly declared : they that knew the course of his life, and observed the dutifull respect of *Enoch* to his Father and Mother, and the love and affection between his brother and him, could imagine no reason or cause of those hainous facts, but Sathans working upon his distraction and Lunacy. For it was generally observed, that

that they lovingly agreed together (as is set forth in the *Looking-glasse* page 32) from their infant yeares and weaning from the breast of their mother to the one and thirtieth yeare of the age of the younger of them (which was the yeare wherein *John* was flaine) during which time *Enoch* assured Master *Studly*, engaging his truth and salvation upon it, there had never fallen out any verbal quarrel, no not so much as the *Tearme* (thou) had ever passed in anger from the one to the other. Yet how soon after *Enochs* coming to *Shrewsbury* Goale are other causes vented, if not there invented ? And those gathered also from *Enochs* confession, as the other

ther profession of love was. And the causes are severall and disagreeing betweene themselves. Now if the confession of *Enoch* had beene certaine and constant to all, the cause had beene more evident: but it was not, at the least the relation of it, sheweth it not to be so: for one while *Enoch* assigneth one cause, another time the contrary, a third time he differs in assigning one and the same cause. First, hee gives this to bee the cause, to draw the children of light out of darknesse, and to declare his owne zeale to the word of God pag. 35. when he gave this reason, he was either *non compos mentis*, or he conceived his mother and his brother
to

to be children of light; he intended to doe them a benefit to deliver them out of darknesse by taking away their lives; and this could not proceed from hatred, but love: what then is become of the rage, and malice, so often repeated and aggravated by the Author of the *Looking-glasse*? Now this was done as is before-said, to declare his zeale to the word of God, yet at another time, he confesseth that he fell into those facts by sinne, as page 81. Sinne and zeale to Gods word are not the same. Again he makes difference in opinion touching kneeling to be the one cause pag. 31. 72. 127. for we must understand that after *Enoch* came to *Shrewsbury*

bury Goale, he is there discovered to be a Puritan, nay a downe-right Separatist ; yet (as before is said) he never separated himselfe from his owne parish Church, within which Parish, or within which hundred there was never Puritan known to be so farre as I can understand. And it is confessed that *Enoch* read Prayers out of the Service Booke of our *English Church*, in his fathers house, in a constant course pag. 22. this is no argument of a *Separatist* or a Puritan. He constantly received the Holy Communion in his owne parish Church, and that reverently using the posture of kneeling, as is testified by the foresaid Vicar of *Clunne* and the

the parishioners, except it were at *Easter* next before the committing of these murders, and yet then being required, he bowed his knee as is before said; so that in his practise he was conformable. But saith Master *Studley* upon *Enochs* confession, he differed in opinion from his mother and brother, touching the gesture at the Communion, they would kneele, and he would sit and bow his body, and for this cause onely his wrath kindled against his brother, and in that wrath he slew him, and yet page 123. he yeelded not that he slew his brother onely because of his kneeling. Therefore *Enochs* confession is uncertaine, contrary and contradictory

pag 71.

tradietory. I confesse to satisfie my selfe fully in this point, I have spoken with, and seene testified under the hands of divers both of the Clergy and Laity, men in all points conformable, that both going to the Goale, and whiles he remained there, he utterly denyed, that the difference in opinion betweene his brother and him, was any cause at all why he slew him: and that the strong temptation of sinne was the only cause. The persons who testifie this, are Master *Powell* aforenamed Master *Smith*, Master *Needham*, Master *Bourne*, Master *Bedford*, al of the Cleargie, besides many more of the Cleargie and Laity: yea some, that have been

Master *Thomas Matthews*

beene present with Master *Studley* in the Gaole, have assured me, that to Master *Studly* himselfe he utterly denyed that the difference about kneeling was any cause at all, but that Sin was the cause moving him to commit those murders, and so it is set downe by Master *Studley* in the *Looking-glasse* pag. 81.

Sect. 12.

Enochs reason for bowing, and not kneeling, related by Master *Studly* in his owne phrase (for whosoever knew *Enoch* wil be confident it was never his) will better satisfie the reader, that he was no Puritan; and
it

it is this pag. 16. For in the site and gesture of kneeling the leggs are cast behind the rest of the body, and receive not that influence of nourishment spirituall, at least in proportion and measure of attraction as the rest of the body doth, and therefore the gestures that this vaine, light, and seduced man concepted to himselfe as most convenient in that Sacred act of Gods worship were either standing and bowing, or sitting and bowing of the body. As this gesture of bowing is singular in *Ench*, so is the reason different from any Puritan or *Non-conformist* that ever I heard or read of. They like not the gesture of kneeling, counting

ing it superstitious, in regard
it is a gesture of adoration,
and therein nourisheth those
that are popishly affected in
their opinion of transub-
stantiation. Now Master
Studley by a distinction of
his, maketh bowing onely
to be a gesture of adorati-
on, for these are his words
pag. 18. For the postures of
standing, of sitting, of knee-
ling, being all naturall and
bodily actions; without the
addition of bowing, which
is a mentall and spirituall
action, and hath relation to
some other nature, either in
the Creator, or in the Crea-
tures to whom it is directed,
are in themselves, as they
are actions bodily and na-
turall, neither good nor e-
vill at all : and doe onely
par-

partake of goodnesse, or illnesse, as the motion of bowing with intention of adoration is added unto them. So that by this distinction *Enoch* framed a gesture of adoration by his bowing, which Puritans and *Non-conformists* distaste, and so he differed from them. But he that well examineth *Enochs* reason, and Master *Studleys* distinction, wil find apparantly, they come out of one forge, and indeed they are alike senselesse. And I should have thought Master *Studley* had derided *Enochs* reason, and had spoken ironically, where he calleth it a conceipt so sublimat, fine, and subtil, had he not compared that vaine and frantiecke reason to the

the *vonuarn* devices, and *ti*
bidn the depths of Sathan,
 therein grossly abusing those
 places of Scripture. 2 *Cor.*
 2.11. and *Rev.* 2.24. for those
 devises and depths of *Sa-*
than there spoken of are not
 such as may bee discer-
 ned, avoyded, and derided
 by the shallowest judge-
 ment: but such as from
 which good Lord deliver
 us.

Sect. 13.

Other points of Purita-
 nisme are laid to the charge
 of *Enoch*, by Master *Studle*
 pag. 25. as that he disliked
 the Superiority of *Bishops*,
 the signe of the Crosse in
 Baptisme, and such like:

D

but

page 72.

Looking-glasse
pag. 124

but none of these are insisted upon: onely the dislike of the gesture of kneeling in the Sacred Communion, is it that makes him a Puritan, yea a Separatist, and for this cause he slew his Brother. And though *Enoch* vary in his confession of the cause, though he deny that to be any cause, though sometimes he say it is not the onely cause, and though he assigne another cause, as hath beene shewed, yet Master *Studly* by two arguments will prove, that onely for kneeling at the Sacred Communion *Enoch* killed his Mother and Brother. The first argument is taken out of 1 *Iohn* 3. 12. where the text is, not as *Caine* who was of that wicked one

and

and slew his Brother: and wherefore slew he him? because his own workes were evill, and his Brothers righteous. Here saith Master *Studley* the conjunction $\epsilon\tau\iota$ is causall, as the Learned know, and referre us to the sole and total cause, and not in part assignes the cause, why *Caine* slew his Brother. Therefore &c. I confesse I want Logicke, and therefore desired this work might have beene performed by one more able; yet I want not so much reason as to see the weaknesse of this argument, the cause of *Caines* murder is plaine, so is not *Enochs*: for that, we have the word of God expressly assigning the cause, which was this, because his

owne workes were evill, and his Brothers righteous: for this, we have onely the confession of a sinfull wretched man: which confession is uncertaine, variable, and contradictory: so that to make this argument hold, Master *Studley*, must imply that *Enochs* confession (apparently variable) is as true as Scripture. I say no more, I leave it to the Learned to Iudge.

Sect. 14.

The second argument is pag. 127. *Enoch ap Evan* slaies his Brother either for this cause onely, that *Iohn* would kneele at the Communion, or for some other cause.

cause. But for other cause
or causes, he never pleaded
any for himselfe, but totally
excluded all other causes.
Therefore &c. I answer, E-
noch pleaded other causes,
many times to many per-
sons, yea even to Master
Studley himselfe (as is be-
fore expressed) and did ut-
terly deny this to bee any
cause at al: and therefore this
Syllogisme so much brag-
ged of by the Author, that
the thing affirmed remaines
pregnant, dilucidate, and in-
vincible, is not binding, but
directly false.

Sect. 15.

I should not have insisted
so much upon the clearing

of this wretched *Enoch* from being a Puritan or non-conformist (for I know he was worse, he was a cruell murderer of his mother and Brother) nor upon the cause moving him to commit that hainous crime, (for I thinke and beleeeve that a non-conformist may be a Subject upon which the Devill might worke, since even the worthy servants of God have grievously fallen, as *Noah, David, Lot, Peter,* and others recorded in holy Scripture) had not the Author of the *Looking-glasse* uncharitably charged his seducement, and inveighing into the opinions of non-conformitie upon some Ministers or lay persons, and this he is so confident of

of, that he knoweth it to be
 so, as surely as he knoweth
 it to be true that his owne
 soule is living within him,
 as is expressed pag. 137, 138
 139, more at large. For full sa-
 tisfaction in this point, I de-
 sire the reader to observe;
 first, that the said Author
 layeth his former grounds
 upon *Enochs* confession in
 his conference with him in
 the Goale: this upon his
 owne conjecture, discredi-
 ting *Enochs* flat denyall of
 it, for so Master *Studley* him-
 selfe informeth us pag. 138.
 He answered him as he
 had done often before, and
 continued in that obstinacy
 to his death, that not from
 man, but from God he had
 receaved those conceipts:
 and being particularly de-

pag 75, 76.

manded, how he came first to dislike the gestures of his betters for wisdom &c. as is largely set down whether by conference with any Ministers disaffected to peace and unity? or by private perswasion of some of his acquaintance? Or by example of any? Or by reading of Schismaticall bookes? *Enoch* answered, by none of all these meanes, but by reading of Gods word. Doth this defamation of his brethren in the Ministers and others, agree with the rules of charity? or doth it proceed from a gracious inclination to solid Piety, and a publicke declaration of an honest heart, disposed to peace and unity? this Master *Studley* bragges of but

pag. 96:

pra-

practiseth not. Secondly,
 though he boasteth himselfe
 to be the known *Antipuritan*
 of the county, as is said, and
 so most likely to know the
puritans in the county, yet he
 nameth none that seduced *E-*
noch, he telet us of *puritans*
 about *Bishops Castle*, that fra-
 med arguments to make *E-*
noch appeare to be lunatick,
 and thereby perhaps inti-
 mateth that by some there-
 abouts *Enoch* was seduced ;
 for it is before confessed
 that *Enoch* all his life time
 had his abode within two
 or three Miles of *Bishops Ca-*
stle. I my selfe have dwelt
 within two miles of the said
 Towne this forty yeares
 (for the most part) I know
 most of the Cleargy with-
 in the Deanery of *Clunne*,

pag. 99.

in the Diocesse of *Hereford*, and I am confident there is not amongst them all one non-conformist, neither is there any of any note (that I can learne) of the laity but doe conforme, and particularly in that point of kneeling in the receaving of the blessed Sacrament. Master *Studley* should doe well, to make the Puritans known, that they may be reformed, and not conceale them, and yet cast an aspersion upon the Ecclesiasticall and civill government, and that meerly upon his owne imagination, what may the reverend Father our present Diocesan, thinke of us in this part of his Diocesses? what will the world (to whom we are unknowne otherwise

wise then by report, which
falleth out with such preju-
dice in this particular by the
Looking-glasse of Schisme)
conceave of us better, then
such a nest of Puritans and
Non-conformists, as *England*
affordeth not the like :

Sect. 16.

Our lately deceased Di-
ocesan, the reverend father
in God *Bishop Lindfel*, much
desired to understand that
part of his Diocesse, tooke
speciall notice of every par-
ticular minister that were
Preachers at the monethly
Lecture in *Bishops Castle*, be-
fore established by the *Bi-
shop* of the same Diocesse,
and by his owne appoint-
ment

ment supplied the places of some that were lately dead, and they are twelve in number ; all of them in the same Deanery of knowne conformity : more particularly hee requested to be informed about this *Enoch ap Evan*, and to speake with his father, and for him I prepared my first papers, by whose meanes we had very good hopes to have our neighbourhood cleared from the aspersions laid upon it by the *Looking-glasse of Schisme* : which booke he had read, and therupon (untill he was enformed to the contrary) conceived that these parts had need of reformation, for until he spake with some that could enforme him in the particulars
con-

concerning *Enoch*, he did not imagine the relation to have beene so false in the chiefe points: but it pleased GOD to take him out of this life, before what wee wished came to passe. The same reverend father delivering his opinion concerning the said booke (which would not have pleased Master *Studley*) asked a Minister of this Countrey whether he had not observed a passage in it concerning Master *Studlies* great and ungodly wit, adding that he that said so of him, did him wrong, he would excuse him of the first of those, if any could free him from the latter: of which he can by no meanes be excused, since he hath put his
pen

pen on worke to publish
such scandalous slanders a-
gainst the Cleargie and lay
persons as affected to non-
conformity, seducing *Enoch*
into his opinions, and to
conceale both their names
and the true cause of the
fact.

Sect. 17.

We see what worke Ma-
ster *Studley* hath made us in
the Gaole at *Shrewsbury*,
now the Gaole delivery
draweth neare, and the
Iudges are in their Circuit
at the next County of *Staf-
ford* adjoyning to *Shropshire*,
there they are informed of
this murtherer by the reve-
rend father the *Bishop* of
Lichfield

Lichfield and *Coventry*, who was so carefull not to mis-report, as that he required Master *Studley*, who was his informer, to lay downe in writing under his owne hand, and subscription of his name the truth of the particulars receaved from the prisoner, as Master *Studley* confesseth pag. 121. The reverend judges who ever laboured to suppress *Schisme* and non-conformity, being at *Shrewsbury* reprehended the Iustices of Peace, that had not enforced them of so notorious a malefactor, before they came to heare of it in a Sermon; when as in truth the Iustices themselves that dwelt nearest to the place, where the offence was committed-

mitted, were Ignorant, that the offence was committed upon any such ground or reason as non-conformity. But at the assises, *Enoch* is severally indited for the murders by him committed upon his mother and brother, upon the severall indictments he is severally arraigned, upon his arraignments he pleadeth guilty, upon which plea, as you shall heare anon, hee had judgement (to be executed) given upon him, according to justice and regular proceeding: though Master *Studley* (assuring us in the word of a minister, that we have a relation of such substantiall truth, as he will maintaine against any person living upon the face of the

the

the earth) be not ashamed on hearesay to deliver, as he hath set it down; that the evidence of his murders, so oft published to the world, by his free and voluntary confession, might have prevented the formal proces of law, by jury, conviction, and casting, and have put him into the power of the judge for sentence of death from his owne acknowledgement, and expression of his guilt: but for more strength of justice, and regularity of proceeding, the jury found him guilty, and made him lyable to sentence of death. As if after *Enoch* had pleaded guilty, it had been more for the strength of Iustice and regularity of proceeding to have tryed him by a jury

pag. 135, 136.

jury of life and death. The Judges (for both of them sat at his arraignment) were carefull to find out the cause moving *Enoch* to this barbarous murder, and therefore after he had pleaded guilty, one of the judges asked him, what the cause might be, moving him to kill his mother and his brother, whether there were any difference or falling out betweene them? *Enoch* answered there was some difference in reasoning betweene his brother and him about the gesture of kneeling at the Communion. It was then urged by the judge, that then that was the cause why he slew his brother? *Enoch* answered no, it was not, being againe demanded what

what then might be the
cause ? He answered, the
strong temptation of sinne.
He was further asked whe-
ther he did not desire to re-
ceive the holy Communion
before his execution ? He
answered, yes he did. It be-
ing then declared unto him
by *Baron Trevor*, that he
might use no other gesture
in that action, but that
which was prescribed by
law, and practised by the
Church, which was knee-
ling, and that no Minister
should deliver it him other-
wise : and it being so, he
was demanded what in that
case he would doe ? *Enoch*
answered, hee had rather
bow his body ; yet rather
then he should not receive
the Communion, he would
kneele.

kneele. This passed openly at his arraignment upon fry-day the Sixteenth of *August*. The judgement to be given upon *Enoch* was deferred untill the next day being Saterday, upon which day and before judgement *Enoch* is brought to the Iudges Chamber, and there privately they both examine him touching the cause moving him to commit the murder, but as I heard from one of the Iudges, he would give no other cause, or reason, then what he had done publickely. Afterwards being brought to the barre (without a jury to finde him guilty) he received his judgement from *Sir William Iones*, the Iudge that for that time fate upon

on Life and Death.

Sect. 18.

The *Sheriffe* being commanded to see execution done, was directed, that he should be hanged in chains, in some convenient and eminent place not very far from the place where the murder was committed; and therupon he is brought to *Bishops Castle*, where Master *Gervase Needham* is Vicar, the learned Gentleman and minister of that parish, mentioned by Master *Studley* pag. 161. He repaireth to *Enoch* (as he was informed) by the appointment of the Iudges, and conferreth with him,

to

to the end the better to prepare him for death, then shortly to ensue, for it was the day of his execution, and this was in the presence of divers of the Cleargy and laity : which conference and the passages therein before, and at his death, the said Master *Needham* presently after committed to writing, and hereafter it followeth, as it was by him delivered to me, without change or alteration.

It being asked, whether he was truly and unfainedly sorry for the fact whereof he stood condemned :

He answered that hee was so, that he thought in his heart no man living had such a weight of sinne upon him, or had ever done the like

like hainous murder, that he was Iustly condemned and willing to dye for it, that he was truly sensible of the sinne committed, and heartily sorry that he could not be more sorry for it: yet that he did confidently believe God would have mercy upon his soule, desiring all to pray for him.

Whether he did not receive some disparagement, or disgrace, or injury, from his brother and mother? and whether he did not conceive them to be prophane and wicked people, unworthy to live? And whether he did not conceive his father or himselfe to be of a more undefiled & unspotted conversation?

He answered that hee thought

thought them all to be religious and godly, and (with a great sigh) that his brother was ever loving and deare to him, no man had a better brother then he had of him, and that there was no malice nor difference betwixt them at the time he slew them, onely some two dayes before they had discoursed of standing and kneeling at the Sacrament, himselfe approving of standing or bowing rather, but there was no high words, or anger, or discontentment betweene them upon that conference.

What might bee the grounds of his opinion for standing and bowing at the Sacrament?

Hee answered that hee
con-

conceived it to be our Saviours gesture at the first institution: and further that it is written, *Behold I stand at the dore and knocke.*

Whether hee did not thinke it Idolatry to kneele at the Sacrament? And whether he did not ground his action upon that in *Deu.* 13. 6, 7, 8, 9, and 10. where it is written, if thy brother the sonne of thy mother entice thee saying, *Let us go serve other Gods &c.* thou shalt not consent unto him &c. but thou shalt surely kill him, thine hand shall be first upon him &c.

He heard such things and many untruths had beene reported of him, but for his part he thought it no Idolatry to kneele at the Sacrament,

ment, neither did he ground that action upon any such text of holy Scripture, and therein hee had manifested wrong.

Whether he did not frequent any private meetings and conventicles in the Neighbourhood or elsewhere? Or whether he did not ground that fact upon some doctrine or words he had heard at Sermons or Lectures at *Bishops Castle* or elsewhere? Or some private discourse with any of the ministry or other of his acquaintance?

He answered that he was never at any such meeting or conventicle, neither did he in any private discourse or from any preacher hear or receive any doctrine or counsel.

counsell that might encourage or move him to such a fact.

What then might be the cause, if none of these? Or what end he proposed to himselfe in the action?

He answered that it was the temptation of sinne. But being desired to expaine himselfe in those tearmes, he said it was the corruption of the flesh and *Sathans* suggestion.

It being urged that our subtile adversary the easie to worke upon us, is wont to propose in every temptation some matter either of profit or pleasure, and sometimes even the glory of God, (as the end) thereby the rather to deceive us, and leade us into sinne?

He answered that hee could give no reason or ground at all why he did the act, neither did he think what might be the end or issue of it being done, and that he never thought of such a fact, towards man, woman, or child, till within one houre or lesse before the murder was done, and that his thoughts did so rise upon him that he could not have any rest or quiet till he had done the deed.

Whether he intended to have murthured them both when he first laid hands on his brother?

He answered, no surely; but his mother came in to rescue his brother, not yet fully dead, and so wounded her also mortally, and a
length

length cut off both their heads, not deliberating with him selfe upon it.

Whether the Devill did not then appeare to him, and (as some reported) give the Axe into his hand violently enforcing him unto the fact?

He answered, no, there was no such matter, the Devill did not then, or at any other time appeare unto him.

Whether hee did not sometimes see a vision of the holy Ghost appearing to him in the likenesse of a Dove, as was reported?

He answered that indeed he did conceive a thing in the likenesse of a Dove full of brightnesse to come into the Chamber in his fathers

E 3 house,

house, where he then lay upon his bed in the night broad awake, and that he thought it to be the holy Ghost.

It being urged, that the spirit of God would not surely have appeared but to some speciall end in such an extraordinary manner, and question being made whether hee felt himselfe thereby illuminated further in the mysteries of salvation ? Or in the sence of his owne sinnes more humbled ? Or whether it imposed any particular charge or command upon him ? Or revealed any secret of note unto him at the present ?

He answered that he was not sensible of any such opera-

perations as these or the like: in so much that after further discourse in this particular, he said that he knew not what to thinke of it: it might be the distempered worke of his braine for ought he knew to the contrary.

Whether he did not desire a kinsman to convey him secretly to *Bishops Castle* to the minister or Vicar there: for he had an intent to sacrifice one head which he had privately hidden to him: and the other to a neighbouring Gentleman as was reported?

He answered that he never made mention of any such word as head or sacrifice: onely he had a desire to see that Gentleman, in-

tending to reveale unto him what he had done : and to aske advice from him what he were best to do (his conscience then grievously accusing him of the murder he had committed) as well for the satisfaction of the Law, which he desired, as for the safety of his soule being then in himselfe helplessse, and even despairing of mercy.

Whether he was formerly well acquainted with the said Vicar of *Bishops Castle*, and how long he had been so ?

Hee answered that hee knew him well by sight, but never had any conference or acquaintance with him, onely hee had heard him sometimes preach: and
once

Once passing by the church-yard, the said Vicar asked him his name, and how far he travelled that way.

What moved him so far (being a meere stranger) to mention the said Vicar of *Bishops Castle*, and upon examination to shew himselfe more willing to open himselfe to the said Vicar, then to any other? And to receive the Sacrament rather from him, and upon his first motion (notwithstanding his former opinion) willingly to receive the holy Sacrament kneeling?

He answered that often he had seen him, and sometimes heard him preach Gods word though fel-dome: and he thought him a good man, and had heard

his father very much commend the said Vicar both for his paines in the ministry, as also for his care in teaching, and love to two of his grandchildren then Scholers under the said Vicar of *Bish ps Castle*.

Whether he did earnestly desire to receive the blessed Sacrament at that time? and for what end or cause did he so desire it?

He answered that hee much desired it, for hee thought and believed it to be an especiall meanes that GOD had ordained to strengthen his faith in the apprehension of Christ his merits unto salvation. So he received it reverently kneeling, and acknowledged that he received comfort by it.

It

It being urged that not onely the blessed Martyrs, but even guilty malefactors also, dying under the Law justly condemned for felonies, murder and the like, many of them at the place of execution, in one houre before their death, by their open and hearty confession, earnestnesse of prayer, holy exhortations to the people, by cheerfulnesse of praises, and the like, have much glorified God?

He answered that he resolved so to doe, that he would make the best use of his short time he could, to that purpose he desired a Bible with the singing Psalmes, intending to make choice of the thirtieth Psalm as most proper for
that

that occasion, and reflecting upon the present condition wherein hee stood as hee conceived.

So passing to the place of execution not unwillingly, for he seemed often to be weary of the throng and presse of people, many of the same questions were againe urged; concerning the fact and circumstances thereof: to which he briefly gave the same answer as before, onely with this difference as followeth concerning the reason or cause why he should doe it. The question being proposed thus, did you therefore kill your Mother and your brother because they received the Sacrament: kneeling or no?

He

He answered that was not only the cause; whence it was argued that it was part of the cause and that he withall concealed some further reason also that might move him to do the fact.

Being therefore urged to a further satisfactory answer to declare the whole truth, and confesse at large, whether that, *vizt.* their kneeling was the cause wholly? Or if but in part, whether yet he had not a further reason, and what that might be?

He denied that it was any part of the cause, or that he was able to give any cause, or reason at al of the fact. Inso much that a grave and reverend divine answered thereupon

thereupon in these words;
then *Enoch* it seemes that
word might wel have been
left out, I meane the word,
onely.

Sect. 19.

For further satisfaction
as touching his manner of
death: he made upon the
ladder a short, and generall
confession, that he was guilty
of much sinne, and of
this murder in particular,
that he was sensible of the
heynousnesse of the fact,
and did earnestly repent
him of it: hee exhorted
the people by his example,
to beware, and watch over
themselves, least they fall
into temptation in like man-
ner. After this he read the
thirtieth

thirtieth Psalme; and he came downe, and kneeling upon the ground he made a generall Prayer, by way of confession of sinne in generall, and petition for pardon and remission, briefly touching upon this fact of murder therein. And being urged to pray againe for pardon of that sinne more particularly, he kneeled downe the second time, and enlarged himselfe upon that sinne, and the hainousnesse of murder, and this murder especially, with petition of pardon and forgivenesse, to the satisfaction and comfort of those present, who commended the prayer, and praised God, in hope they had of the salvation of the
poore

poore soule, After that he read another *Psal.* upon the Ladder, and so still calling upon God, and the people to pray for him, he prepared to die with much trembling in his leggs and joints, but with a cheerefull voice he spent his last breath in *Lord have mercy, God have mercy upon my soule.*

Sect. 20.

These narrations premised, serve first, to manifest upon what weake reasons and false grounds Master *Studleys* accusations in these particulars are framed. For he (having gayned from *Enoch* a confession that there was a difference in reasoning
betweene

between his brother and him, touching the gesture of kneeling) concludeth thereupon, that he was a downe right separatist: though *Enochs* reasons alledged may better conclude him to be a mad man then a Puritan. A better reason might have beene used to have proved him a Puritan, because he was a Protestant out of his wits. And he conceiveth he hath given non-conformists a deepe disgust in his refutation of the arguments and objections convincing him of Lunacy, by *Enochs* owne denyall that he was mad, as appeareth pag. 99. upon the supposition that he was a Puritan; he concludeth the cause of his murder was puritanisme
and

and difference in opinion; and this grounded upon *Enochs* variable and contradictory confession to Master *Studley*, as hath beene shewed. And hereupon he resolveth, it must needs follow that he was seduced into these opinions to the destruction of his body and soule; therein not crediting *Enochs* often and constant denyall thereof. They serve also to shew what manner of man this wretched *Enoch* was conceived to be. By his neighbours, by his parishioners, by the Vicar of the parish (who best knew him) he was esteemed towards his latter time, a distracted or Lunaticke man, though he had his *Lucida intervalla* : but no separatist

tist, no Puritan, or non-conformist : for (as hath beene said) he constantly frequented Divine Service in his owne parish, and received the Sacraments, even to the time of his falling into this sinne of murder. And likewise to shew that Sathan (working upon his predominant humour of melancholy) tempted him to commit these murders : or as he in the Gaole confessed to many before named, to the judges at his arraignment, and at the time of his death, it was the strong temptation of sinne that moved him to commit them. And that he was not seduced into the poynts of Puritanisme by any of the Clergy or laity, about *Bishops*

shops Castle or *Clunne* land: for there were none such to perswade or seduce him, as hath been shewed. And for more confirmation thereof, I referre it to the better knowledge and testimony, of the present Chancellor of the Diocesse of *Hereford* (Master Doctor *Skinner*) who hath continued that place under the three last *Bishops* of that Diocesse, and who by presentments, and other meanes for his information, is likeliest to know the state of the country in that behalfe.

Sect. 21.

Though in this narration we are come to *Enochs* death,

death, yet death the end of
life, giveth not an end to
the stirres and rumours a-
bout him : from this Puri-
tanicall *Phænix*, hatcht by
Master *Studley* in this part
of the Country, others have
risen out of the ashes : for
(saith he pag. 164.) the dead
body of this *Enoch* hanging
forth waving in the ayre,
more then a fortnight, and
lesse then three weeks, some
brethren of his owne dis-
position and faction, who
are restlesse in wilfulnesse
(that he say not wicked-
nesse) contrived a device
by rearing up a Ladder in
the night, a worke of darke-
nesse, to saw off that part of
the Gibbet where his body
hanged, and tooke it away,
&c. and these he tearmeth
faucy

faucy rebels under the vi-
fard of Puritanisme.

Sect. 22.

The act of taking downe
his body, and that in the
night, is not denyed. The
question in this also wilbe,
who, and what manner of
persons the actors were: and
thesewere brought to light,
before Master *Studleys* book
came to publik view : and
there was great care taken
for the discovery of so great
an affront to publik justice.
For the next day after
this act committed, Master
Walcot (a justice of peace
dwelling neare *Bishops Ca-
stle*) and my selfe met there:
we fell into consideration,
what

what meanes was to be used to discover the offenders. It was considered, that if any warrants were directed, for the apprehension of any that might be suspected; the feare of punishment, might cause a more close concealement: and therefore we purposed by private meanes to informe our selves, and to communicate each with other what we could discover. But Sir *Robert Howard* (living then at *Clunne*) presently granted out warrants, and thereby (amongst other things) required a search to be made in all lakes of water, pits, and other places, where in likelihood the putrified body might be cast or drowned. And although
this

this were a probable course being carefully mannaged, (as indeed it was) for finding of the body, yet neither was it found, nor any person thereby discovered for the fact. Then we all joyned our best endeavours in this discovery, knowing that the delinquents being once manifested, the body would soone be found. Having therefore received some private intelligence, of some persons, who had commended the actors in this work of darknesse, and some also who had offered for some consideration to effect it, we at length brought those parties to examination, though therein we used the helpe of Sir *Robert Harley*, a justice of peace of *Hereford*.

ford Shire for the apprehending of one of them, who indeed proved innocent. Sir *Robert Howard* and my selfe meeting at *Bishops Castle* examined another, named *Lewis Owen*, upon whose examination, and testimony of witnesses, there was evidence from his owne mouth, that he (at least) had knowledge of those that had taken down the body, though in truth (as it proved afterwards) in his drinke hee had spoken more then was true: but we before the full truth appeared, bound him over to the then next assises. Master *Walcot* and my selfe proceeded, (Sir *Robert Howards* occasions then calling him to *London*) and upon examination,

mination, we bound over another, by name *Richard Williams*, who had offered to *Edward ap Evan* the father of *Enoch*, that he would take downe his sonne from the Gibbet, if hee would consider his paynes.

Sect. 23.

By this time the judges of our circuit, *Sir William Iones*, and *Sir Thomas Trevor* had heard of the taking down of the body of *Enoch*, and they directed their letters, dated the eleventh day of *October* 1633, to the high *Sheriffe* of the County, and us the forenamed Iustices, requiring us to make diligent search and enquiry, by

our selves and all others, whom we thought fit to be imployd therein, who are the Malefactors, and by whose abetment and privity the same was done; and to informe them of our proceeding therein with all convenient speed, because (as they exprest) they were to give an account of our proceedings. Although we were not conscious to our selves of any want of diligence, yet here is a further tye upon us, unto which we give all dutifull regard: and therefore, having by the former proceedings observed, that the actors were like to be such, as for money, or some such respect, performed the worke; we proceed to the examination

of such neare friends of *Enoch*, as were likeliest to give some reward. And in this number on *Meredith ap Reece*, who married *Enochs* sister, tould us that his wife had intreated him, to let her make ten Shillings of something that might be spared, to pay her Sister *Margaret*, according to her promise, to give to them that had taken downe her brother *Enoch* from the Gibbet. This being so far made knowne unto us, we often pressed the friends of *Enoch* to discover the truth, to the end there might neither suspition, nor suffering, light upon innocent parties: and called to their remembrance the judgments of God already fallen

len upon their family, and which were likely to proceed further, if they or any of them, being actors or abettors in this offence, by their concealing of it, should cause others to suffer for it. Hereupon (this being *Sater-day*) we were intreated to stay our further examination untill munday following, upon which day it was promised, the three *Sisters of Enoch* should discover the whole truth. And according to this promise they came. The eldest Sister, being *Margaret* the wife of *Iohn Howells* of *Spoade*, did then upon her examination confesse unto us, that shee being grieved and afflicted, not onely for the lamentable losse of her

deere mother, and her only two brethren; but also because her brothers body hanged upon the Gibbet, being ignorant (as she said) that it was an offence against the law, procured and perswaded her two other Sisters to contribute with her in hiring a young man named *Hugh Meredith* (whom shee conceived fit for that purpose, being of an able body, and a trayned Souldier in the band of Captaine *Scriven* before named) to take downe the said body of *Enoch* from the Gibbet: which the said *Hugh Meredith* (having procured another fellow-souldier named *Iohn Ieames*, and another poore mason to joyne with him) effected in the

the night time, and carried the said body (being then putryfied) three miles upon a horse backe, and buried it in a sawpit, together with the cloaths and Irons. To this effect they al confessed upon their examinations, which are yet upon record remaining, with the clearke of the Assises, to which for more assurance I referre the reader.

That nothing might be wanting for the discovery of these offenders, the Kings Majesties counsell in the Marches of *Wales* also directed a commission to certaine Commissioners, as well in *Shropshire* as *Montgomery* Shire, for the finding out of these Delinquents : but before there

F. 4. could

could be any effectuall proceeding therein, they were discovered, bound to appeare at the assises, and the foresaid Iudges certified of our proceedings, who estoones acquainted my Lord Keeper therewith, as by their letters bearing date the 26. of *November*, 1633, expressing their approbation of our doings, more largely appeareth.

These persons who procured the taking downe of *Enochs* body, or were actors therein, are all free from Puritanisme, and so were conceived by the judges of assise, who as they were carefull to have the offenders discovered, as is manifest by their letters, so when they

they appeared before them, they as diligently examined them : but finding in them, fond affections joyned with ignorance, and not any apparant wilfulnesse, or factious contempt, in commiseration of that distressed and afflicted family, they spared severity, and discharged them without further punishment : which they would not have done, if the offence had appeared to have beene committed by any Schismatical factionists, as they publikely delivered.

Sect. 24.

Surely Master Studley wanted some employment

F 5) in

in this discovery, for his instruction to have made a more true relation ; but he that presumeth to lay this imputation to the judges (for it must needs taxe their Lenity and over much indulgence to such brethren of *Enochs* faction and disposition, as he setteth them forth to be) what will not he dare to say ? Peradventure he thought the justices of peace deluded the judges, in the examination of the parties , and so made them appeare others then in truth they were : I that am one of them doe challenge Master *Studley*, to bring my actions, and theirs that joyned with me , to publike examination, and if we be therein faulty, let us

not be spared. But if upon true tryall it appeare that the Author of the *Looking-glasse*, in his Epistle to the reader (as aforesaid) assuring us in the word of a Minister, that we have a relation of such substantial truth, as he will maintaine against any person living upon the face of the earth ; in this matter of substance, which hath beene examined in the face of the County, at the assises, doth deliver such a manifest falsehood, who can believe him in any other thing? Especially, since hereby he casteth the foule aspersions of Puritanisme, or non-conformity; not onely upon particular persons that tooke downe *Enochs* body from the Gibbet; but also
up-

upon the honorable judges, and the justices of peace, as favourers of Puritans and Schismaticks. It may be he may apologize for himself, that the manifestation of this, and the examinations now upon record, were not to be seene when he wrote his booke : for his Epistle is dated the fourth of *September, 1623*. I say it seemed his discretion, to have well informed himselfe of the truth, before he cast such aspersions upon any : but however his Epistle be dated as before, yet his booke came not to light in print in this Country, untill *September 1634*. before which time, there had two assises passed (after the execution of *Enoch*) which might have

have directed him by the proceedings therein, to have made a more true relation, or corrected his copy.

SECT. 25.

As Master *Studley* deals with those before spoken of, so with others: as with the melancholy minister (pag. 40.) who did deprive himselfe of his virilitie: and who (if I mistake not his meaning) is yet alive, and therefore (in compassion of his infirmity) fit to be omitted. I could wish he were as free from that humour, as hee is from non-conformity. And so also with the layman of *Tewksbury*, pag. 143. &c. falsely

ac-

accusing him, and censoriously judging, the very thoughts of his heart in the particulars following, amongst more that might be observed, as first, that he was twice Churchwarden, yet never was once. Second, that he tooke down a crosse, built in the Church-yard. He medled not with the taking of it downe, but another workeman did it. Thirdly, that he placed the loose Stones under the Church wall. He did not. Fourthly, that the second time he was Churchwarden, he tooke the stones away. He begged a stone to make him a trough for a Grindestone, and a stone of the Crosse being already hollow, and so fittest for his
pur.

purpose, was given him by the then Churchwardens. Fifthly, that he cementing them together, made a Swines trough of them. This is false as before is said, the stone being one, and hollow, his wife put Whey therein, and the pigges did drinke of it, before it was converted to that intended purpose. Sixthly, that the first meat his swine did eate therein, did drive them instantly into a raging madnesse. The pigges were not mad, but wounded to death. Seventhly, that the 2 next children that his wife (after he had taken downe the Crosse) brought into the world, proved deafe, lame, and deformed, by monstrositie of body (and
this)

this) for his violation, and defacing of the ancient monuments of other mens devotion. If this befell him in his children(as it did not) yet it were a hard and heavy censure. We see this known Antipuritan, knoweth the secret cause of Gods judgements. Eighthly, that discovering, by the terrible testimonies of Gods wrath, the naughtines of his heart, in abusing things dedicated to conserve the memoriall of our Lord, and being overcome with tormenting terrours of a wounded soule, he leapt into a draw well, and was taken up bruised, and drowned. He was visited with a purple fever, then epidemicall in the Towne of *Teuxbury*; and
Doctor

Doctor *Bave* being consulted, did foretel that through the violence of his disease, he would be distracted, giving warning to looke unto him: this advice of looking unto him being not followed, he arose, and went forth into a neighbours backside adjoyning, being the usual way to his garden, and hee was found drowned in a well in the same backside, whether by chance or choise, he came unto this end, to this day is uncertaine. I have selected these eight materiall falsehoods in this relation, and have set downe the truth after every particular, which I have taken out of a more large relation thereof, testified to bee true under the hands

hands of the Bayliffes, the Iustices, the Coroner, and the Churchwardens of the same towne, and parish, dated the 28. of *October*; 1634. to which for more full certainty I referre the reader. But upon these fictions Master *Studley* takes occasion to vent his hearts grieve for many yeares suppress^d &c. page 169.

Sect. 26.

In like manner he dealeth with Master *F.* in the latter end of his booke: wherein he himselfe faileth in what hee would correct Master *F.* for; that is, in wisedome, in honesty, and in charity; for he publikly declared

declared in his congregati-
on to his auditours, that he
had beene credibly enfor-
med, that a very factious
Sermon had been preached
on fryday, before, in the
hearing of them. It was wel
known to al that heard him,
who it was that had prea-
ched the friday before, and
so consequently the prea-
cher knowne, though not
named. Where was then
Master *Studleys* wisedome,
in taking on trust, and by
information, a report so
weighty without examina-
tion? Where his honesty,
in contempt of Master *F.*
his person, whom he ought
of duty to have privately
consulted? Or where his
charity? Which is never
suspicious of evill before it
be

be convinced by evidence of fact? The choyce of Master *F.* his text, seemeth factious to Master *Studley*: for the Lord *Bishop* having preached upon the Text, 1 Pet 2. 17. *Feare God, and hon ur the King.* Master *F.* tooke his text *Matth. 10. 28.* *Feare not them which kill the Body, &c.* Now it is confessed by Master *Studley*, that Master *F.* was wholly ignorant of the Lord *Bishops* text, as is set downe pa. 281. nay hee was so farre from factiousnesse, that being importuned to preach, and having scant time for study, he preached the same Sermon, and upon the same text, which he had a Sunday before preached in his owne parish. And therefore the

the Lord *Bishop* (as he himselfe tould me) concerning neither errour in the doctrine, nor factiousnesse in the manner of preaching, did order for full satisfaction, that Master *F.* should preach againe at *Shrewsbury* and explaine himselfe: which was performed, and the Minister stood in the *Bishops* good opinion, as appeared by his commendation of him to my Lord of Saint *Asaph*. Yet after this course taken, Master *Studley* puts in print a letter (as he calleth it) of a sharpe contents; and indeed it was very violent and virulent. unfit to passe between men of that order and ranke. Wherein hee taxeth that Minister of Gods word; as

a false traducer, unwise, dishonest, uncharitable, a sectarie, a Schismatick, light-headed, furious, fantastick, disloyall, and unquiet, yet those who know him (as I protest I doe not) say he is no such man, but a modest, sober, discreet, and conformable minister : and so my lord *Bishop of Lichfield* conceived of him, as hee likewise tould me lately. The certificate mentioned in the letter, I have seene a copy of it, and of their names who have subscribed it, who are of the best ranke and understanding in the Towne of *Shrewsbury*, and not such as would certifie under their hands, the confirmation of a lewd and false report. They who
heard

heard the Sermon, and know the men, marvell at the impudency of the Author of the *Looking-glasse*. And if the certificate, the Sermon, and the *Bishops* censure, were printed as well as Master *Studleys* letter, the Reader no doubt would have full satisfaction. The letter it selfe of Master *Studleys* hand. writing I have seene, and compared it with the printed : which is *verbatim* (as hee saith) without addition, detraction, or mutation of one syllable: yet I have observed, and can make appeare, above twenty variations of the printed, from the written letter it selfe; but he that feares no mans tongue, what should he sticke at?

Sect.

Sect. 27.

Hitherto I have laboured in the search and discovery of the truth, and endeavoured to free my neighbourhood from the aspersion of Puritanisme or non-conformity: now my conclusion shall be, an earnest request to all good people, to make a right use of such fearefull examples: not to be more profane, and to abstaine from divine Service, the hearing of Sermons, hearing and reading of Gods word, publicke and private prayer, because they have heard, and read that this *Enoch* was a bould and busy scripturist, that he would ride three or foure miles to
heare

heare Sermons, which is
tearmed, the ordinary pra-
ctice of this formal age, and
yet he fell into these hay-
nous crimes: but rather to
be more zealous, diligent,
and constant, in the profes-
sion and practise of Christi-
anity: and with all circum-
spection and fortitud, watch
over our selves, and resist
the temptations of the flesh,
the world, and Sathan, by
continuall prayer, *Lord lead
us not into temptation, but de-
liver us from evill.* The con-
sideration of the parties
murthered, and the partie
murthering, will be special
motives hereunto.

The parties slaine, were
his mother, out of whose
bowells he came, and from
whose life, his life (next un-

G der

der the Almighty Creator
was derived : and his brother,
who came out of the
same womb, and sucked the
same breasts. Yet the lives
of that dearest Mother, and
nearest brother, were taken
away, and by him, whom
they least suspected, never
feared : and even then when
they were most secure. How
great cause have we all, none
excepted, of thanksgiving
to our good God for our
preservatiō from such a sudden
bloudy and cruell end
of prayer, that our heavenly
father would continue his
gracious protection over us
and to deliver us from sudden
and violent death
of preparation, for who
knowes when that time
will come, or in what manner
we shall end our dayes

Therefore by continuall repentance, faith, prayer, doing of good workes, let us prepare our selves, taking heed, least at any time our hearts bee overcome, with surfetting, drunkenes, or the cares of this life, and so that day come on us unawares.

If we consider the party murthering, he was conceived to be honest, and upright in his dealing, free from drunkennes, or other notorious sinnes(as farre as I can learne) hee was given much to reading and praying, not onely privately and in his fathers house, but to frequent divine Service and Sermons. Now that God should permit such a man to fall into, and preserve others in outward shew more pious and ungodly, from such

a bloody crime; may minister matter of wonder and amazement at the judgement of God, which is many times secret and profound, yet alwaies just. And of terrour, least he should suffer us to fall so fearefully in the like manner.

Lastly if we consider the religious duties which *Enoch* practised, as prayer, reading of the Scripture, frequenting of divine service in Gods house: these are in themselves good, & ordinarily meanes necessary to salvation; we are bound unto them by divine law, and the command of our Church and state: shall we neglect them, because he practising them fell into these sinnes? Shall wee thinke that these
were

were any causes of these murders? Shall we condemne those that are frequent in these holy actions? God forbid! The Scripture containeth the Gospell, which is the power of God to salvation: let us read it. Prayer is the key of heaven: let us use it with our best devotion. The Church is the house of God, it is the place of his blessed presence: let us frequent it. And by those meanes, we shall be prepared for the estate of everlasting glory: wherein shall be no tempter, no temptation, no sinne, no sorrow: but righteousness, peace, and fulnesse of joy in the presence of God, and pleasures for evermore.

Vnto which estate the

Lord in mercy bring us, and
in the meane time keepe us
from such horrible sinne.

*The true Copy of the subscrip-
tion formerly mentioned, we
whose names are under-writ-
ten doe acknowledge that those
things in this treatise which
have relation to us and our
knowledge are truely set down
and receaved from us, which
we testifie by the subscription
of our names.*

HUMPHRY WALCOT.

THOMAS CLUNNE.

E. POVVEL *vicar of Clunne.*

GERVAS NEEDHAM.

WILLIAM BEDFORD.

ROBERT BARRET.

THOMAS HOVELLS.

WILLIAM TANNER.

JOHN HOVELLS.

WILLIAM GRIFFITHS.

JOHN LEVVIS.

FINIS.



An Appendix in further
defence, of the precedent
Relation wherein is ex-
amined Master Studleys
pretended refutation of
such objections as were
made against his Look-
ing-glasse of Schisme.

Gentle Reader,



When I did first set
my selfe to com-
pose the prece-
dent Relation, I
did not purpose
to have it prin-
ted (as in the beginning of my
relation I have intimated) in
regard whereof I had no re-
spect in the framing of my dis-
course to the swelling style

G 4 which

which Master *Studley* pleaseth himself with in his Narration proposing to my selfe onely a briefe discovery of the naked truth of the businesse in hand; therefore marvell not that I have forborne to follow him in all his deviations and impertinent digressions: yet now my relation cometh to the presse unexpectedly I am urged to adde something in regard of Master *Studleys* additions to the second edition of his looking glasse wherein he reciteth ten Criminations which I conceive to be all of his owne contriving, yet for the present admitting them by way of reply to Master *Studleys* answers I shall cleare such passages as from them seeme to reflect on what I have delivered for truth.

The first Crimination is to this effect, That Master Studley hath published the most lying booke

*booke that ever came forth
in print.*

The Hyperbolicall part of
this Crimination I maintaine
not, yet that his booke doth
containe many falsehoods, I
suppose it sufficiently evidenced
in those instances given in the
fiftenth and twenty sections;
and the twenty five Section de-
clareth eight falsehoods in Ma-
ster Studleys unnecessary di-
gression to that of Teuxbury.

Reply.



The second Crimination.
Master Powell the reve-
rend Minister of Clunne
under whom Enoch lived
from his birth knowes
many of your relations
to be false &c.

Reply.



After Powel had
the view and
perusall of my
precedent Rela-
tion, and find-
ing it agreeable
to the truth; of his knowledge
he testifies, the integrity of
this my Relation; by the Sub-
scription of his name: to that
originall Copie, which now
I have in my custody, yea he
was

was so earnest in attestation of the falsehoods in this looking-glasse, that after he had subscribed, this relation in manner, and forme, as in the end thereof is set downe; he desired to be the meanes of conveying it to the Bishop of Hereford, and did deliver it to his Chancellor, Master Docter Skinner, by whom it was delivered, to the Bishop.

Now let the unpartiall reader, judge whether Master Powell would deale so unworthily with himselfe, as to subscribe his owne approbation, of my Relation, and convey it to his Diocesane, if he had indeed so approved Master Studleys report; as is pretended.

It is true that Master Powell is now dead, and lest in that regard doubtfull thoughts may be entertained, with some men, I have heare inserted a Certificate, from divers persons,

sons, (of such worth and credit, as Master Studley; himselfe, will not except against them) the Certificate, I set downe in the same words, as it was sent unto mee, onely I adde the specification of their quality, and Condition for the readers better satisfaction.

“ Wee whose names are subscribed, have heard *Master Erasmus* Powell late vicar of *Clun* in his life time complaine of divers grosse untruths and falsities in Master Studleys Relation : of *Enoch ap Evan*, in his book intituled the lookinggl. of Schisme.

Humphrey Walcot esq. *George Lawson* Rector of the Church at the Moore.

Samuel Hildersam Rector of the Church of west felton county Salop. *Gervase Needham*

Tho. Clun of Clun Gent. vicar of the Church

Hugh Edwards Gent. at Bishops Castle.

Jay Thomas Alderman of Bishops Castle.

William Tanver a free Burgess of Bishops Castle.

If opportunity had served, or the cause required, futher proof might be produced, in like kind. For the present I further call to mind Sir Robert Harley Knight of the Bath. Walter Barker, of Hamond Esquire, and Master Standley Gower Rector of the Church of Brompton Brian, who have informed me, that they heard Master Powell declare his dislike, of Master Studleys booke in regard of the falsehoods therein conteyned. And which is yet more, the aforenamed Master Barker, and Master Hilderlam, were present, when Master Powell did to Master Studleys face tax him, for his untruthes in his booke.

The Third Crimination concerneth the taking downe of the body from the Gibbet: heere Master Studley sweates to perswade the reader, that he
had,

had stronger arguments to Master his understanding then to believe that such simple women, as Enochs sisters, could be the chiefe abettors of such a fact, five silly reasons he reciteth, moving him to publish his conjecture that crafty heads contrived that devise of conveying his corps from the Gibbet, and breathed the same by instruction, and counsell into his sisters, Enabling thereby ignorant women, of rustick quality and small understanding to take upon them, the manning of a devise so subtile and bold, who then were the authors of this designe, Master Studley telleth us in his looking-glasse, (Pag. 164. edit. 1) *some brethren of his own disposition, and faction, restless in willfulness, (that he might not say wickednesse,) contrived a devise by rearing up a ladder in the night, to saw off that part of the*
Gibbet,

*Gibbet, where his body hanged
&c.*

As I will not affirme, but that some others might first suggest to Enochs sister, the taking downe of his body, which they upon examination, have denied, so I hope no indifferent man wil suppose it to be without the compasse of womens understanding, to be guilty of hiring others to remove such an object, so neere the place of their habitation and birth.

I am to thank Master Studley, that he doth declare his beliete, that the rest of the Commissioners, with my selfe traveled prudently, and faithfully, yet he saith he neither doth, nor can, nor will believe that the totall truth was by us delivered, (for so hee saith in his refutation of Crimination, pag. 15.) for satisfaction of the Reader, herein I desire him seriously

riously to consider, the proceedings against the offenders; as they are faithfully exhibited, in the twenty two and twenty three and twenty foure Sections of my relation, to which I here adde (*verbatim*) that letter mentioned Sect. 23. From the Iudges, Sir William Iones, and Sir Thomas Trevor.

To the Right worshipfull our loving friends, Humphrey Walcot, and Richard Moore, Esquires.

WE receive your letter, and thereby understand of the great care, and paines taken by you, for the discovery of that great affront to Iustice, in taking down the body of that notorious offender, *Enoch ap Evan*, and the burying of him, in an obscure place, which we much commend and approve in you,
for

for your industry therein, and so doth my Lord Keeper, unto whom we have made your care knowne : We also like well that you have bound over Enochs sisters, to the next Assizes, and doe desire the Continuance of your care for the apprehending of those offenders, that were the actors in cutting of him downe, that their persons may be sent to the Gaole to remaine there till the next Assizes.

As for the body of *Enoch*, (which is much putrified, as you write unto us) we think it fit that it remaine in the earth, where it is untill you receive further directions therein.

And so thanking you both for your extraordinary diligence in this service we commit you to God and rest,

Your assured loving friends,

William Jones,

Thomas Trevor.

This 26 of November. 1633.

The

THe fourth Crimination I reject as unworthy the reciting, being framed out of an idle and frivolous imagination.

The fifth Crimination, is sufficiently maintained, in the twenty five Sect. which concerneth one of Teuxbury, in the County of *Glocester*, and is eagerly pursued by *Master Studley*, But he cannot free his looking-glasse from falsehoods, though he labour to excuse it as no lye by a threefold distinction, and in that he received it upon report, yet *Master Studley* (perhaps to declare his unwillingness, to forgoe his title of the *Anti-puritan*) sheweth his readi esse, to goe on to bring that matter to a further tryall upon the information of five inhabitants, of that Towne, (none of them named) what

what *Master Studley* presumeth will be sufficiently proved by those five men, is contradicted, in that Certificate, dated 28. of October. 1634. and mentioned in the 25. section of the relation, being under the hands of the then Baylives of Tewxbury, *Christopher Canner*, and *William Terret*, foure Iustices of Peace; *William Hitches*, *Richard Braafird*, *Co. Richardson*, and *Thomas Vaughan*, the Coroner, *William Hill*, and the Church-Wardens, *Edward Millichop*, and *Thomas Hate* testifying the same to be true, in these wordes. *Tho. Hicks*, by profession, a Shuter, painfull in his profession, and thereby maintained a great charge in common repute, was a very honest just man, but never of ability, to be neere the place of a Church-warden in the corporation, or any other

other office whatsoever, About sixteen yeares since, the parish Church, being a goodly Abbey Church was much repaired, wherein this poor man was many moneths imployed, and adventured his life in mending the rooffe thereof, *Hickes* medled not with the Crosse, but one *Richard Kings* another workeman, and yet living in this towne, tooke downe the head of it to place there a Sunne Dyall of value, being bestowed by a skilfull mathematician, to give direction for the ringing of the Bells to Service, and there being no other place, to place it, the Southside of the Church being inclosed.

This stone being thus taken downe, was put aside in the Church, amongst other refuse stones, and *Hickes*, wanting a stone to make a Trough for a grindstone, to whet his tooles did

did begge one of the then Churchwardens, who assigned him that particular stone as most fit for that purpose, being already made hollow, which he accepted and carried to his house, and he desiring to imploy it as hee intended, his wife put Whey into it, whereout young weaning pigges did drinke. Of this, complaint being made to one of the Bayliffes, he committed *Hickes* to prison, and bound him to his good behaviour, and at the next Sessions, upon examination of the Churchwardens, and all other circumstances, he was discharged, the rather, for that it appeared not what Images or Pictures had formerly beene ingraved upon the stone, but were many yeares worne out and defaced.

And there it also appeared that the pigges which dranke
the

the said whey, did not runne mad, nor dye of any disease, but were mortally wounded.

This was finally ended, and nothing thought or spoken of it, by the space of about 12. yeares, but the poore man went cheerefully on in his calling as before, untill about three yeares since, the purple Feavour was then *Epidemicke*, and many families in the towne visited therewith, and his amongst the rest, and his person in particular, in a violent manner, in his sicknesse Doctor *Bave* was consulted, and did prognosticate some distraction, as he hath certified under his hand and seale: which (it seems) happened accordingly, for the next day he went out of his house into a neighbours backside adjoyning, being the usuall way he went to his garden, and there was found drowned in a wel.

Hereupon

Hereupon a jury was impanelled, sworn and charged, by his Majesties *Coroner*, who having no evidence, how he came into the well, would have found an *Ignoramus*, but being pressed by authority for a more satisfactory verdict, they understanding what doctor *Bave* had spoken, and what others visited with that disease, had attempted: found it specially that by the violence of the disease, being out of his senses, he cast himselfe into the well. Yet many of the Jurors were threatned to bee bound over before the Iudges, before they would yeeld so farre as to determine whether he came into the well by chance, or choyce, voluntarily, or accidentally and by the verdict he was freed from being guilty of *felo de se*, neither were his goods lost or forfeited. That this is true, the parties

ties before named, testified by
subscribing their names.

THe sixth Crimination
concerneth the suppressi-
on of a love passage, the truth
of which is set forth in the se-
venth section of the precedent
relation, the omission where-
of is in this crimination char-
ged upon Master *Studley*, or
else he chargeth himselfe ther-
with, for I could never heare
of any other Author of these
Criminations, and surely a
guilty conscience is restlessse,
therefore having first accused
himselfe he proceedeth, and
sayeth “ My answer is this;
“ that divers prudent and ju-
“ dicious persons, who had
“ the oversight and perusing
“ of that small treatise, did all
“ concurre in judgement to-
“ gether, that the imparting
“ of that Relation would
“ seem to weaken the strength
of

“ of the whole Narration :
“ and leave in the mind of a
“ heedful reader, some thought
“ and suspicion that the rage of
“ his love passion, had trans-
“ ported his mind from a set-
“ led temper, both of prudent
“ consideration of what hee
“ intended, and from the pre-
“ sent sense of naturall affecti-
“ on to his loving brother.
“ This judgement of theirs
“ (saith Master *Studley*) I
“ must needs approve, and
“ being a true conclusion na-
“ turally emergent from the
“ manner of my expression
“ of that particular peece, for
“ from a defect in my selfe,
“ because I was not willing
“ in that place, to interrupt
“ the Series and course of the
“ History, before the due
“ place by my selfe assigned,
“ for refutation of objections,
“ the relation of that matter,
“ which might seeme to im-
H ply

“ply a repugnance and con-
 “trariety to the maine scope
 “of al my aymes, through the
 “body of the discourse, was
 “thought fit, both by sound
 “judgement, and heedfull
 “circumspection to bee sup-
 “pressed.

Reply.

Heere the reader may see
 plainly by Master *Studyes*
 owne answer, which I have
 recited in his owne words,
 that as the Lycencer of his
 booke, and his concurring
 friends judged, it would wea-
 ken the strength of his whole
 Narration: so also himselfe
 confesseth, *that hee must needs*
approve their judgement, as be-
ing a true conclusion, naturally
emergent from the manner of his
expression of that particular
peece. Surely there is little
 neede of any further discourse,
 to demonstrate to the reader,
 that *Enoch ap Evan* was sub-
 ject to Lunacy. The apprehen-
 sion

hension thereof, so appearing to the diverse prudent, and judicious persons of Master Studleys *Looking-glasse*, that it moves them by *sound judgement, and heedfull circumspetition to suppress the passage of Enochs love passion*, which might seeme to imply a repugnance, and contrariety to the maine scope, and aymes of Master Studley, through the body of his discourse.

As little neede there is to discover, either the indiscretion and weakenesse of Master Studleys apologic, or the inadvertency of the Licencer of his answer to these Criminations if at least it had any licence at all. The conclusion then seemes to be this, that the maine scope of all Master Studleys aymes through the body of his discourse must not receive any opposition or contradiction. He doth not here

declare what his aymes are, but true it is, that in his Epistle to the Reader before his *Looking-glasse*, he reciteth such aymes for the furtherance whereof. I shall at all times, I hope, bee no lesse ready then himselfe, or any other, to contribute the uttermost of my abilities, and wherein they shall fall short : my fervent prayers shall goe along with those that with their greater abilities shall carry on so good aymes, as the glory of God, the honour of our King, the vindication of his innocent laws, and desire of our churches tranquillity and peace ; to these the Author pretendeth, and calleth God to witnes the integrity of his conscience therein. I will not assume to my selfe, to be judge of that appeale of his. But when I consider the vehemency of his spirit, manifested through

through the body of his discourse, with the eagernesse of his resolution to exhibit by this false glasse, an infamous badge on those whom he tearmeth Puritans, I cannot discern it to bee any breach of the rule of Charity, to doubt of his pretended integrity, and conclude him guilty of premeditated defamation, of that profession, and those persons whom he tearmeth Puritanicall.

The truth of this will sufficiently appeare to those, who shall diligently consider the precedent relation, and compare it with the Authors *Looking-glass*, wherein by way of review, I desire the Reader to take notice of Master *Studleys* confidence, expressed in the 25, 26. and 27. Sections of both Editions of his booke, wherein he assumeth to himselfe the reputation, of the

knowne *Antipuritan* of that County, and under that denomination, boasteth of himselfe, and of his paynes, as having by his first argument (recited in Section 26) justly concluded. That *Sathan* hath instigated a non-conformist, to as unnaturall, and bloudy a fact as ever was committed, and upon his second argument Sect. 27. (he saith) the force thereof, is so cleare, conclusive and binding, that neither *Enochs* Non-conformed brethren, wil accept or reject the word, (onely) the strength of the thing affirmed remains pregnant, dilucidate, and invincible. The insufficiency and vanity of thole his two arguments, I have shewed, (Sect. 13, and 14.) but what is that which Master *Studley* hath affirmed, I will not trouble the Reader, with the repetition of all the contradictions

ons

ons already noted here, I desire him to take notice, that in the first Edition of his *Looking-glasse*, (pag. 160.) having in that 34. Section, discoursed of *Enochs* opinions, Master *Studleys* conclusion is, that he was neither *Anabaptist*, *Enthusiast*, or of any other oddest whatsoever, but onely a silly ignorant and downright English Puritan, but in the Title of his first Edition, a downe-right *Separatist*, and then in the Title of the second Edition of his booke, he tearmeth him a down-right *Non-conformist*. Surely Master *Studley* will find it a hard taske to free himselfe in these variations, from great vanity and giddinesse in his virulency against his supposed Puritans, againe I desire the Reader to peruse the 38. Section of his *Looking-glasse*, in both Editions thereof, having in the 27. Section

Section finished, with *Enoch*
the County prisoner, and now
(saith Master *Studley*) “ To
“ vent my own hearts griete,
“ for many yeares supprest,
“ and stifled in my troubled
“ bosome, and a little to en-
“ large my selfe, and to make
“ knowne the quality of that
“ people with whom I live:
“ know good Reader (saith
“ hee) that this Towne of
“ *Shrewsbury*, the place of my
“ birth, and residency, is great-
“ ly troubled with a sect of
“ men and women: and so go-
eth on accusing them of
disobedience to supream Ma-
jesty, and of hate and detracti-
on of his person, with detri-
ment, and losse to his tempo-
rall estate. Now I suppose the
Reader wil be perswaded that
I have done Master *Studley* no
wrong, where a little before I
did conclude him guilty of
premeditated defamation, of
those

those hee termeth Puritans. Againe consider the tenour of Master *Studleys* Letter to Master *Fisher*, who is known, and aproved to bee a grave and conformable Divine: the very reading of which Letter, by any ingenious man, will render the writer to be an insolent Scurrilous Detractor, the letter was written upon a report, Master *Studley* heard that the said Master *Fisher* should preach a factious sermon, the proceeding of that business is set forth in the 26. Section of the precedent Relation.

Now considering the many repugnances and defamations of the Neighbourhood of *Bishops Castle*, the judges of Assize, justices of peace, and other particular persons, contained in Master *Studleys Looking-glasse*, hee is to rest thankfull to God and those men whom he hath so traduced

ced if for his callings sake, his person be permitted to keepe his residency, in quiet to attend his populous charge where I heartily wish him comfort and peace, if he apply himselfe faithfully to discharge the duty of a minister of Gods word, which is the stile he gives himselfe, which if hee performe, he may find better arguments, and motives to reduce his neighbours to conformity, then by charging upon them, as he hath don in this his scandalous *Looking-glasse*; which a Catholike Priest maketh use of, in a book called (*Puritanisme the Mother since the Daughter*) where the Priest hath borrowed from Master *Studleys Looking-glasse*, this fact of *Enoch* for an occasion amongst others of his writing that treatise, printed *an. Dom. 1633.* And so I leave the reader to consider of some better use

use to bee made of this deplored accident touched in the close of the precedent relation.

The Postscript.

THere remaine 4. other Criminations which Master Studley reciteth, I doe conceive they may bee justly objected against him notwithstanding what he answereth for himselfe: but for as much as they seeme to bee framed out of a guilty conscience, and no way concerning the precedent relation, or any matter therein, I passe them over without further reply.

An Errata.

Page 12. l. 15. dele. to p. 19. l. ult. on one p. 30. l. 9. r. to the Barbour p. 35. l. 11. r. Powelbache p. 36. l. 16. r. Sergeant, p. 41. l. 12. r. onely p. 7. l. 1. r. superstitious p. 54. l. 20. r. inveigling p. 55. l. 18. r. that he answer p. 56. l. 16. r. in the ministry p. 76. l. ult. r. and at length p. 110. l. 8. r. Secondly, p. 117. l. 2. instead of concerning read conceaving.